



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

US14978.15

HARVARD COLLEGE
LIBRARY

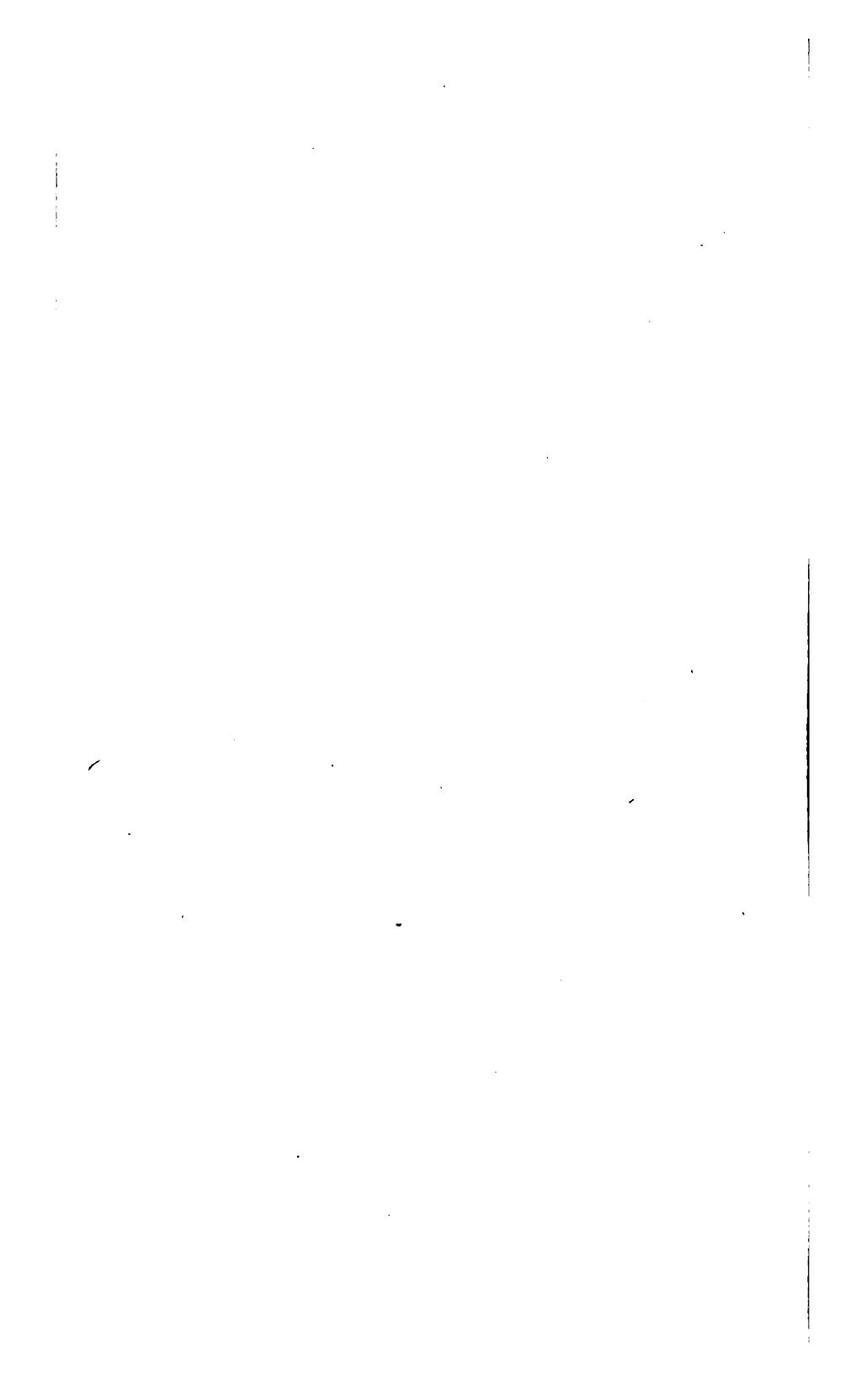


THE BEQUEST OF

EVERT JANSEN WENDELL
(CLASS OF 1882)
OF NEW YORK

1918





THE DEATH OF A YOUNG MAN.

A

S E R M O N

PREACHED IN THE CHAPEL OF YALE COLLEGE,

JUNE 1, 1851,

IN REFERENCE TO THE

DEATH OF ALBERT HEBARD,

JUST BEFORE THE CLOSE OF HIS COLLEGE LIFE.

BY THEODORE D. WOOLSEY.

Preached and Printed by Request of the Senior Class.

NEW HAVEN:

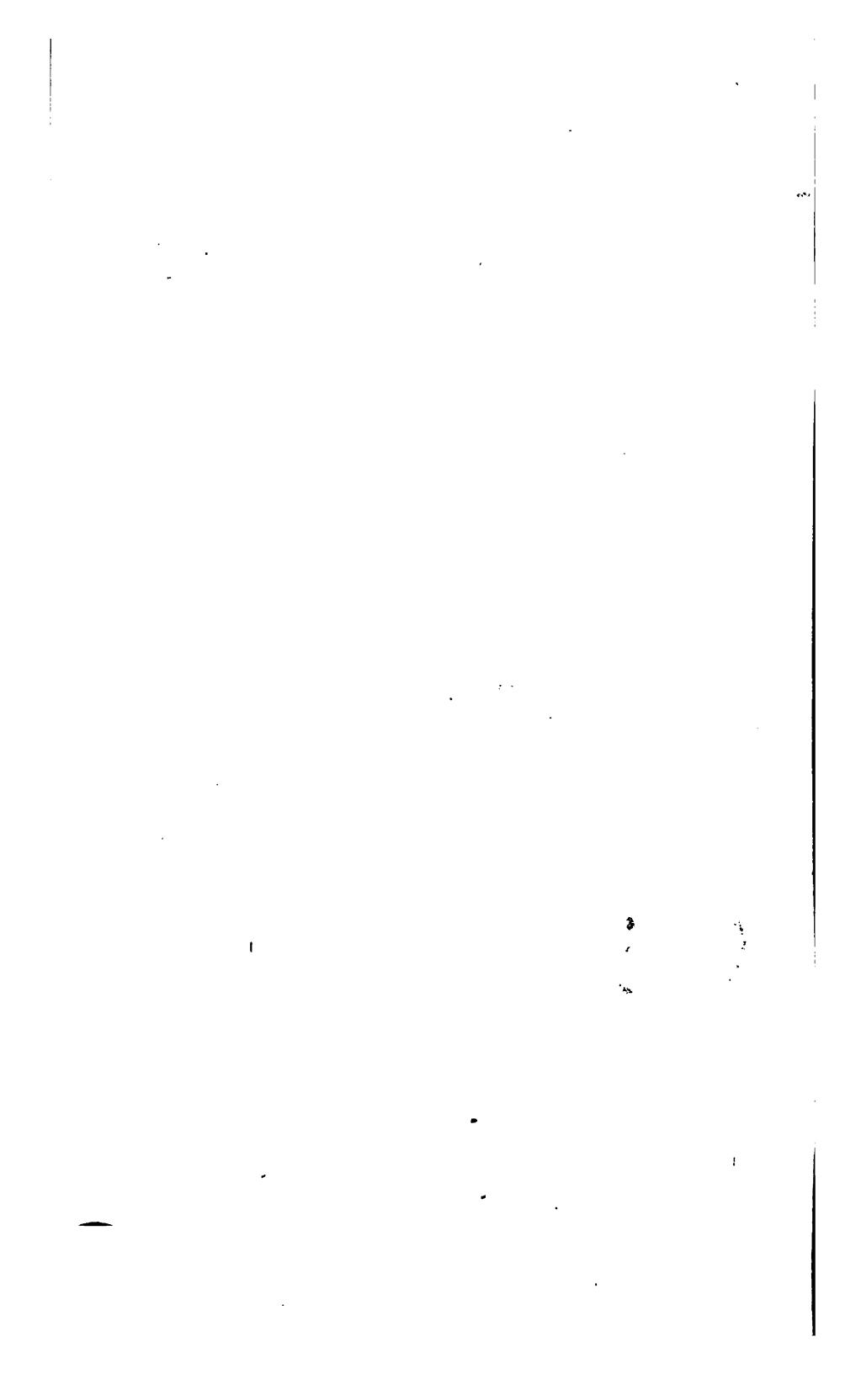
PRINTED BY J. H. BENHAM.

1851.

W. 14978. 15.

HARVARD COLLEGE LIBRARY
FROM
THE BEQUEST OF
EVERT JANSEN WENDELL
1918

TO THE
SURVIVING MEMBERS OF THE SENIOR CLASS OF 1851,
IN YALE COLLEGE,
THIS SERMON IS DEDICATED,
WITH THE AUTHOR'S BEST WISHES FOR THEIR TEMPORAL AND SPIRITUAL
PROSPERITY.



S E R M O N.

FOR DEATH IS COME UP INTO OUR WINDOWS, AND IS ENTERED INTO OUR
PALACES, TO CUT OFF THE CHILDREN FROM WITHOUT, AND THE YOUNG
MEN FROM THE STREETS.—*Jeremiah ix, 21.*

THE event of death, as a general fact, ordinarily excites little more notice than any other general fact reducible to established laws. It may be owing, in part, to man's depraved nature that this is so; for a mind which has made the present life its all in all, and contemplates futurity with dread, may be unwilling to look an event straight in the face, which will break off all its pleasures and hopes. But apart from this tendency of the worldly mind, and of our fallen state, God, it would seem, does not mean that the universal law of death should have more than a certain small amount of healthy impression. Were it not so, were this law to come home with its full strength to the mind, many of the purposes, for which we are appointed to live in this world, could not be answered. We should abstain from forming plans involving the continuance of life. We should be tempted to take undue care of the

body and spend life in preserving life, or in dreading its close. As things are, the knowledge that death in our own case is inevitable, is all that a reasonable mind needs to regulate its actions, and to counterbalance the eagerness of worldly desires. The probability of continued life admits of the prosecution of our temporal duties, while the uncertainties of life are enough to alarm the sinner in his sins, and to teach the godly person his dependence on the great disposer of mankind. And even were the probability of continued life greater than it is, the folly of those who calculate for this world would be palpable upon the least reflection; for since death would be a certainty, even though it were a certainty removed sixty years from the present time, and since preparation for the future world is consistent with the highest enjoyment of this life; they surely are short sighted and their own enemies, who will reap a small amount of enjoyment here at the risk of losing a great amount here, and all that is possible hereafter.

The departure of the aged and of infants from this world is not in itself, and as a general fact, fitted to make a deep impression of the mind. With regard to the former, we feel that each year increases the probability of their dissolution; and we feel also that having accomplished in a great degree the temporal purposes of life, it is time that the allwise

Author of life and of death should open for them the door of that great temple, of which this life is the vestibule. They die as a shock of corn is gathered in its season. Having fulfilled their part they withdraw from the stage, to reappear as actors in the drama of eternal life. In regard to infants, again, strange as the fact is, that so many are born amid maternal pangs just to drink in the sunlight and to die, or that a troop of mortal disease lurk around the path of childhood ; this general fact fails to surprise us, for we reduce it to a more general one extending beyond the bounds of the human species. Almost every tribe of plants bears innumerable blossoms which are wasted without running into seed. Almost all animal existence is multiplied on a scale to provide against a thousand accidents. In mankind the sway of death over the earlier years is not the result of one form of society or another, but stretches through all ; somewhat limited, indeed, by the comforts and knowledge of civilized races ; but still showing itself a law, which is likely to extend beyond all the improvements of time. For this law of early death, though in the sorrows and pains which it causes a fruit of sin, is evidence also of Divine love by the precious results of such deaths to survivors ; and to say the least, may be attended with the immortal gain of those who are thus early called away.

But when death, in the language of our text, cuts off the young men from the streets, an impression is produced by the event, which is deeper, and in some respects peculiar. It is the reverse of an ordinary law. With the general certainty of death, there coexists a considerable probability, that most of those, who are prepared for active life, or have just entered it, will go forward to fulfill its duties, and to mingle with another generation of men. With this probability, ascertained by observation, there grows up in the mind at this period of life an expectation of living,—an expectation, which indeed is often exaggerated and unfounded, but a degree of which is necessary to the vigorous and hopeful exertions required of the youth and the middle-aged man. Thus his plans, unimpeded by the fear of being cut short, rove over a broad range of time ; and entwine themselves with the plans of a multitude of dependent or connected persons. That the probability exists and is reasonable may be shown by a simple supposition. If one half or two thirds of the individuals between seventeen and thirty were to be removed by a permanent law ; it could not fail to change the whole face of society. Parents would be afraid to emancipate children from their control, lest the inexperience of youth should lay the seeds of death. Colleges could hardly exist, and there would be small stimulus for engaging in professional life when its laborious preparations were likely

to be a dead loss. Plans of business, plans of affections would either not be formed at all, or would not act with the force which they now have of quickening human energies and sweetening labor.

Such is the first feeling which the death of young men produces. It is untimely ; it is an instance of the general law of death extending its reign over a province which it does not usually invade. And with this is immediately connected a feeling of disappointment. The probability was, that those on whom such an amount of parental care was expended, who were trained with labor and expense for life, who were showing powers of usefulness and preferences for a particular sphere, who were in the blossom of life, would not wilt away and die. But God from his throne says that this shall not be. While the clusters of most hopes hang upon them they are cut down. They are "as grass which withereth afore it groweth up ; wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosom." Nor is it their relatives only who feel this disappointment. But when a young man preparing for usefulness, and manifesting good principles is taken away, a thrill of the same feeling runs through the whole community where he was known. Let him have been a follower of Christ, one preparing to preach his master's gospel, and how lively is the disappointment which then arises in the hearts of Christian survivors. How many souls

might have been saved by his means, if he had not withered in the flower of his age. How well he might have filled the places of those aged servants of Christ who are dropping away by death. What a waste of acquisitions, useful in this world, but superseded by better and higher knowledge in Heaven. God seems to frown upon his own work on earth, and to cut off his servants, while others harmful or incapable of usefulness are allowed to live on, mere cumberers of the ground.

With this feeling of disappointment when young men die, is connected one of sorrow. Sorrow, indeed, naturally springs out of disappointed hopes, but in this case it has some sources which are peculiar. When early childhood is snatched away, something of the same disappointment is felt, but it is confined to the family circle and a few sympathising friends. The new comer into this world has had no time to reach the affections of multitudes, nor character to arrest attention and interest by its marked traits, nor power of communication to serve as the basis of companionship. When, on the other hand, the aged die, there is scarcely any disappointment felt, although there may be general sorrow. For not only do men regret the loss of that which they have long revered, but oftentimes a line of descendants parts from the head of the family with a feeling of strong unfeigned love ; and yet

how frequently is sorrow tempered by the prospect of decaying faculties, or by the sight of infirmities such as attend on advanced life. The reverence, too, which is felt for men in the decline of life, after most of their generations have passed away, and they have withdrawn from the eye of the world, becomes similar to that which is felt for the honored dead.

Turning now our thoughts to the sorrow which an estimable young man's death awakens, we find it on the part of parents to be peculiarly deep. Love goes downwards rather than upwards. We love our children, by a wise law of our nature, better than we do our parents, and better than our children love us. Now this love, begun at the very birth of offspring, is deepened as the mind opens, as we see our toil and anxiety rewarded, as we hope for a support and intimacy from them which nothing can interrupt, as we expect that they will do credit to us and themselves, as we sympathize with them in their hopes, fears and perplexities regarding their future life. Perhaps the acme of this affection between parents and children is reached just about the time when the child, now mature in reason and ready to occupy a post in life, stands less in need than before of parental guidance, and appears as a separate individual in the world of men. But whether parental love reaches its flood-

tide then or afterward, how plain it is, that every year after early childhood adds fresh strength to their affection, and a new pang if its object is called away by death. They who have been appointed to mourn for children, who have left them at different ages, are the best witnesses of what is here said. They know when they felt the bitterest pang of separation; and they know whose memory most forms a part of their being, and is most associated with their trains of thought,—their infant child's, or their grown up son's.

And it is perhaps about this season of life that fraternal love feels a separation to be most painful. The little child forgets the brother or sister who is gone. "What does he know of death?" And what feeling has he for others which may not be displaced? And so, when the members of the same family are settled in life,—scattered it may be,—divided by differences of opinion, and absorbed in their own family cares, it is not strange that love, though sincere, should become less ardent than it was, before they, in turn, quitted the parental roof. For now mutual dependence, companionship at the fireside, community of interests, somewhat of the old family feeling has ceased, and if love is kept up, it is by thinking of each other as associated in the family at that happy time of immunity from cares, with a common parental center around

which they revolved. It is at this age, to which their thoughts turn in after life, that separations are most afflictive to survivors, and the brother who dies is hallowed by the most tender recollections.

And if we pass beyond the bounds of the family, we find that the death of an estimable young man invades the circle of warm friendship. It cannot be said indeed that this period of life gathers round itself more acquaintances or warmer friends than maturer manhood. Acquaintances are growing in number until a man begins to seek repose from active life ; and friends continue ordinarily until their ranks are thinned by death. But in general, the time for forming bosom friendships is youth ; and few which are contracted in later years are as close or as tried. For youth is more confiding, more sympathizing, more complying. These traits, which are causes of evil when one is thrown among wicked companions, are also causes of good, and of good which may shape the whole future life.

It is pleasant and profitable to stop here and contemplate the character of a college life in this respect. If friendships are most easily formed in youth, much more are they, where a body of youth, engaged in common pursuits, are shut up together almost out of sight of the world, and made neces-

sary to another ; where the same concerns of their peculiar sphere interest all alike ; where opinion and feeling move electrically through the mass ; where reserve is impossible, were it desired ; and where there are few motives for the insincere profession of regard. And such we find to be the case in fact. Those who are not coldly selfish, and have something in them to excite esteem, do secure it in college, and retain the regard so formed through life ; it may be, after other subsequent bonds of the same kind have given way. But the most pleasing exhibition of college friendships is seen, when the tie of religious sympathy is added to congeniality of temper : when two followers of Christ in youth are brought together by divine Providence in this place, and are led, like Jonathan and David, each to love the other as his own soul. And how it will cement their friendship in future life to look back on these retirements, where they prayed together and warned and roused one another, where they lent one another sympathy, and stood up in concert against evil. If besides this, one of them by God's grace was the happy instrument of the other's conversion, what a joy this will send through their hearts in this world, as they meet from time to time upon their rounds of duty, and rest for a moment in each other's love.

But, if instead of thus meeting again, one of a circle of friends should be removed by an early

death, perhaps be summoned away in the very midst of his college employments, must not the sorrow which is felt be peculiarly tender? And will not the survivors, as they meet in future years, cherish the memory of the honored dead one, after many of the minute points of college history have faded away from their minds. "He went away,—that valued friend of four years' standing—just as he stood on the threshold of college life preparing to step forth into the world. We shall pass our lives, —it may be long lives, without him." Yes, you may pass what you call *life*, and now regard *long* without him; but if you are heirs of the same faith with him, you may revive and deepen your friendship with him through cycles of ages, by the side of which life is but a moment.

Such are some of the feelings which the death of a young man in the strength of his life is fitted to excite. But such an event may be viewed from another point. There are reasons, when an estimable and Christian young man dies, why we should not wish to call him back into this sphere of his commencing usefulness. And here I confine myself to a death like that which has made a breach in your circle and saddened your hearts; to the death of one who aims and hopes, as there is reason to believe, took eternity into view as well as time. The death of a young man or of an old

man, of other principles, has nothing hopeful or cheerful in it. It is simply heartrending to those whom the ties of nature or acquaintance bound to him, and who believe that without sincere piety there can be no future happiness. And when the body of such a young man is conveyed to the grave, the thought which opens the fount of tears is that his account is sealed—that no more time on earth is allowed to him to secure that heavenly blessedness which he had long slighted.

When therefore a young man resembling Hebard in character is called away, one thought which arises in the mind, especially if we have had some experience of life, is the hazard, even to a good man, of living in this world. I refer not to the hazard of encountering sorrow, pain or unmerited disgrace ; for in truth these are trifles, when measured by an eye on which the light of eternity shines, and they are more than made up to God's children by the resulting good. But I refer to the risk which we run of doing evil rather than good, or of doing but a small amount of good, even with the best disposition ; and to the risk which spiritual life meets with in a world of sin. How often it happens that a man starts forward on his career with high Christian aspirations, with the intention of taking God for his guide, but soon embraces some error of opinion, or makes some wrong judg-

ment, by which he is crippled all his days in his usefulness, and possibly brought into opposition to the true cause of God. Such was the course which Archbishop Leighton took—doubtless one of the most heavenly minded men that ever lived : by an error of judgment, as I must regard it, he encouraged the persecution of true Christians, and strengthened the hands of a most godless faction. He is in heaven, if there be any man there ; but we may well conceive of more than one shadow of regret flitting over his soul in the heights of glory that he had not been removed out of life in his early manhood. Or, if the Christian is not often allowed to go far astray in his judgment, how much good is left undone, or not done steadily ; how many petty obstacles turn him aside from the right ; how much he errs in the way of doing good by infirmity of temper, or dulness of apprehension. Thus oftentimes his life is fragmentary ; his usefulness is the treasure saved upon a stormtost vessel ; he stands upon the shore of old age, and sees that another course might have been easy and safe.

Still greater are the hazards which attend on Christian character. As the aged Christian looks back upon his inner life, what broken vows does he behold, what shrinking from duty, what love of selfish ease, what insensibility to the claims of God and Christ, what a mass of worldliness. In his

most favored moments his progress is scarcely deserving of the name ; and often he seems to himself to have turned his back upon the heavenly Zion. If he has not dishonored Christ before the world, yet what mixed and imperfect motives have given birth to his best actions ; and he has had to maintain a hard fight against sin if he bore any fruit. Often therefore he cries with the Apostle, “O wretched man that I am,” or with St. Bernard, “peccator sum, valde peccans peccator.” Would he gladly live over again such a life, or extend it to an antedeluvian length?—or would he not rather avoid sin by being absent from the body and present with the Lord ? He would not indeed shrink with unmanly fear from conflicts, nor would he with more unmanly sloth prefer rest to duty ; but he would willingly be transported to another world where his character might grow up to full perfection. If now this had happened long ago, at the beginning of this scene on which he is looking back ; if as a youthful Christian he had been transplanted to that better climate ; how far he might have surpassed his present attainments, and reached a height of piety which he has never witnessed on earth.

Thus when character is ripening for heaven, that is a better place for its further progress. It is a selfish love which would detain a friend away

from higher employments, higher joys, better companions, a holier life. For this world's sake we may reasonably wish them here still longer. But if God calls them away from his service on earth to his service in heaven, he has not been unmindful either of their interests or of his own.

And in regard to the young man of disciplined mind removed from this world we may say that his acquisitions have not been wasted. What form the human mind is to take in another world we are not able to pronounce: whether for instance its intuitive powers shall be greatly enlarged; or whether it shall still make advances in knowledge by the toilsome processes of induction and deduction. But the principle laid down in the parable of the talents authorizes us, as I think, to believe that improvement of mind, undertaken as a religious duty, shall be rewarded like any other service rendered to the Great Master. May we not suppose in conformity with this that there will be some proportion between the faculties of different souls, as they enter the heavenly state; that as they differ here, so they will differ there; that the cultivated mind will start from a higher level and thus move forward to more advantage,—even as its knowledge might have sunk it to a deeper misery than the ignorant, if that same power of thought had been in the employment of sin. The Christian

student then will probably enter heaven with more improved faculties, as well as higher capacities of usefulness, than if he had never been selected by divine providence for this work of mental culture. And this may be the case, even if we suppose that much of what is called knowledge here is superseded or forgotten. If only the mind remains, it will be, probably, a mind enlarged by past discipline and study. The growth of the mind is not continued through life, but having reached a point where it is fitted for its highest efforts in its earthly residence, it continues there for a time and then sometimes even begins to decay. Perhaps it is ordinarily about thirty that a disciplined mind gains its full strength. It may grow after that in readiness, in self-confidence, in extent of acquisition, in caution, in judgment, but not much in grasp of intellect and in imagination.

When therefore the young man sustaining a religious character is called away by death from the discipline of a college, his toilsome hours spent in acquiring human knowledge will not be lost. What would have fitted him to be useful here has fitted him to be useful in his new residence. If he finds there that much of what he learned on earth was suited only for earthly purpose, related to petty subjects, and is superseded by sciences of grander dimensions ; yet even earthly knowledge is of di-

vine origin and may in part cross the threshhold of heaven ; while his *powers*, unfolded on earth according to the will of God by the process of study, are a part of himself as he begins his eternal existence. How happy then is he who has passed through an earthly training, not to apply his acquisitions here below, but to use his powers in the pursuit of celestial philosophy. He is a graduate of earth, and has been admitted earlier than his compeers into a higher school, there to study God, the principles of his universal government and the history of the creation.

Such are some of the reasons why, for their own sake, we should not wish to recall young men of promise and of principle into this scene of their earthly hopes. And if we turn away from them to the divine Providence which cuts them down in the midst of their days, we may see that it intends to convey some special lessons to survivors. The death of young men in general conveys such a lesson. The death of young men of Christian principle conveys another lesson.

To the lesson conveyed by the death of young men in general I have already referred ; but it may be profitable if I call your minds to it yet again. It is an instance, as we have seen, of the violation of that ordinary law of Providence by

which youth and early manhood are comparatively secure from death. The lesson then consists in this that a young man must not act or feel simply according to the probability, but must take into view also the exceptional cases. To be influenced by probabilities, even as to things like life or death which seem more especially to lie under the decree of God, is no sin. What is probability but the conclusions formed by a finite mind, ignorant of the future, that the future under the government of the God of nature will be as the past. He, certainly, who has taken pains to impress us with a conviction of the permanence of natural law, and who opens his proceedings to us in the book of past history, would have us form some conclusions as well in respect to what is *likely* to happen hereafter, as to what is *sure* to happen. But it is a great and a short-sighted sin to look only at such general probability, to be blind to the probability that improbable things may occur even to ourselves,—to look only at natural law, and lose sight of a God who wields it in subordination to his moral purposes. Now this, which is a sin congenial to our nature, is especially a young man's sin at his entrance into life. For he is full of worldly hope, and what he wishes he is apt to believe. The probability of life therefore he will rather overvalue than underrate : in his consciousness of physical strength and his self-dependent energy, he will be prone to forget the

hand which holds him up, which in a moment, by the feeblest cause, can lay him in the dust. He thinks not of the movements of God's providence, he looks only at the outer machinery of second causes ; and placing the divine will out of account, acts on probabilities as if there were no cause beyond those of nature. Have I not a right to fear, my friends and pupils, that some of you are girding you for the race of life with feelings such as these ; that you are laying your plans as if the world embraced all your existence, and you were safe for years from the shaft of death. Now to such feelings, a death like HEBARD's reads a solemn admonition. It tells you that they are perilous, that they may involve your eternal ruin, that you may be calculating the chances in favor of life the moment before all your stakes are swept away. It tells you that he who will not devoutly recognize his dependence on the author of life is committing the sin of rebellion ; and that he who will not take into view the possibilities of an early death and the consequences of dying unprepared, is guilty of the maddest of all folly. He may lose this world by the fiat of a divine Providence which he would not believe in ; he may lose the world to come by feeling secure of life.

The death of a youthful Christian, I said, conveyed another lesson. It is that if he would be

sure of usefulness he must be useful now. The Christian is not needed by the divine master for his service on earth. None of us, in any station or at any period of life, are so important, that God cannot secure the interests of his kingdom without our help, and even gain by our death besides. Still less are Christian young men necessary to a God, who by his spiritual influences presses many new recruits, of the same age and talents, into his service. Let such young men feel, then, that to do good ought not to be a scene laid in the future, for which the present is only preparing ; but that while this work is going on, they may also be doing good which shall live, though they meet an untimely death. There are means of influence by wholesome counsels and the manifestation of a Christian temper, which may bear fruit in the minds of others long after you are sleeping in the tomb. If by such means you could raise up but one college friend to take your place and act in your stead for religion and the interests of mankind, then you would not have lived in vain. Then a sorrow, springing from grateful love, would shed its tears at your grave ; and pleasant memories of you would live in the hearts of those you had left behind. Then, at the great day of God, you would rejoin the friends whom your brief youthful piety had blessed, and renew with them, in personal presence, the covenant of inseparable friendship.

My friends, a young man of promise and of worth has recently been called out of life from your circle. To many of you he was intimately known. Whatever excellencies and whatever failings he may have had he could not escape the eyes of classmates, beholding him in a great variety of situations through nearly four years. You have no need of knowing what my impressions were respecting him, for of necessity you knew him far better than I did. Yet I shall gratify my own feelings by a brief sentence or two in honor of his memory. By the will of God I shall be deprived of the pleasure of giving him that last college testimony, which, if I live, I may give at the coming commencement to many who mourn his loss. Let me then devote a few words now to his uneventful but hopeful life. To borrow the words of the Roman poet respecting a young man, the hope of Rome, prematurely cut off, his name

*His saltem accumulem donis, et fungar inani
Munere.*

ALBERT HEBARD was born at Lebanon, Ct., in the early part of 1826, and was one of the oldest members of the present Senior Class at its entrance into college in 1847. His age together with his experience of life early gave him an influence in the class which he never lost. He had good native powers of mind, and ranked high in point of scholar-

ship. He was a person of great sweetness of temper, not easily provoked, nor led by difference of opinion into the language of petulence or asperity. I may say that he had all the qualities which secure for a student a large circle of friends among his college contemporaries. He was kindly, pleasant in his address, companionable, and open to friendship, not shy in communicating with others, and apt in expressing his thoughts. His social qualities obtained for him a larger number of acquaintances and friends than young men usually have, both in this city and in his native village. In all the family ties he is said to have been most exemplary, and was met with a large return of family love. May those grieving hearts, from which God has taken away a treasure and a hope, be healed and soothed by his own consolations.

Several years before his entrance into college **HEBARD** made a profession of religion, and came here with the character of an established Christian. His character he is believed to have supported and honored through his college life. Many of you have knowledge of his activity and fervor in meetings for social worship. Some of you can testify to his faithful affectionate counsels on the great subject of your eternal interests. And a few, it is said, trace back to him that influence which under divine grace led their steps in the way of eternal life. If

the discerning eye of Christian friends intimate with him from day to day could discover blemishes in him, they were not such as to touch the essence of Christian character.

Such is a brief sketch of the character of **HEBARD** without exaggeration or eulogy. His Senior year was drawing to a close. Prospects of usefulness were before him, and handsome offers had been made to him of lucrative employment for the interval which might precede a professional career. In two weeks the examination for degrees was to begin, when the tidings reached us that he was no more. He had come back to college in ill health a little after the beginning of the term, and soon found it necessary to return home again on account of the increasing power of disease. The fever was already upon him, which crazed his brain, preventing him thus from testifying in the fulness of reason to the power of the Gospel; and which laid him low in death just a fortnight ago, on Sunday, the 18th of May.

My dear friends, what classmate is destined to be the first to follow **HEBARD** in that train of deaths, which in a few short years will fill the catalogue of your class with stars? Who shall be cut down in his prime and his hopes, and who shall linger until infirmities throw a shade upon the evening of life?

To such questions there is no answer returned from the oracles of God. Instead of gratifying curiosity, those oracles give us warning, and attempt to prepare us for the life that is to come. They tell us that a short life, closed in the midst of earthly hopes, if spent in obedience to God, is a finished one, because the great work of life is finished ; and that a long life spent in worldliness and sin, is an unfinished life, because the great work of living for God has never been begun. Who of you will listen to their voice, seconded as it is by voices from the grave, and finish the work for which life is given. “Blessed are those servants, whom the Lord when he cometh, shall find,” so employed. “And if he come in the second watch or come in the third and find them so, blessed are those servants.”

Extract from the Journal of Albert Hebard, Jan. 1, 1847.

I have resolved to commence this new year with a new set of resolutions, and trusting in God for strength to fulfill them, I intend to devote myself more entirely to his service, and to endeavor, as much as in me lies, to spend this year as I shall wish I had done when I stand before the "Great White Throne."

And 1st, *Resolved*, That I will this year have no leisure time, (*i. e.*) I will not be idle a single hour !

2d, *Resolved*, That as a Student, I will be diligent and faithful to myself, and kind and respectful to my teachers.

3d, *Resolved*, That as a man, I will be governed by the strictest honor and integrity ; and in all my intercourse with my fellow men, I will cherish a frank, open, and generous spirit. I *will always be punctual*. And while I meet every man on an equal footing, on the great platform of American liberty, I will never crouch at any one's feet, or be influenced or moved by his opinions or entreaties when opposed to my own deliberate judgment and conscience.

4th, *Resolved*, That as a friend, I will be gentle, kind, affectionate, and ever true. I will not form acquaintances in haste, nor will I discard an old friend without the most positive evidence that I can not longer continue his acquaintance with propriety and safety ; then, after proper inquiry, I find such to be the case, I will immediately withdraw from such person's society, at whatever sacrifice.

5th, *Resolved*, That as a Christian, I will strive to follow the path made plain in the Bible.

With these resolutions, then, I enter upon the New Year, and I hope and pray that if my life is spared, it may be prolonged to some good purpose. I do not suppose that I shall fulfill them entirely in every instance, yet these are my aims.

